THE EVANGELICAL LUTHERAN

INTELLIGENCER.

Hier stehe ich, ich kann nicht anders;
Gott helfe mir! Amen!—LUTHER.

VOL. IV.] **MAY, 1829.** [No. 3.

Falsehoods.

The most odious and vicious habit to which mankind is subject, is that of speaking wilful untruths, one to another. It is one, most abominable in its nature, most deleterious in its effects. It creates much disturbance in families, much misunderstanding in neighbourhoods, and much unpleasant feeling in society generally. The man, who is habitually addicted to this polluting vice, is a bane to society; and his words convey a more deadly poison, than the fangs of a viper, or the tooth of a cockatrice. His presence is as a deadly vapour, imparting its corrupting influence unto all around, and spreading contagion upon all within its reach. The character of no man is safe who resides within the reach of his restless and polluted tongue. Be you his friend or his enemy, you encounter alike its venom, and continue to be the unhappy object, of unceasing falsehood and misrepresentation.

The habit of telling untruths is most pernicious in Parents, as their children, being attentive observers of whatever is said or done by them; will necessarily, as a matter of course, catch the prevailing epidemic. Their characters will be tainted. They will be a pestilence to society. No dependence can be put upon them; no weight can be attached to their assertions They can never rise to any respectable standing in society. They will live ignominious lives, and die in infamy and disgrace. But there is another part as respects parents and children, which deserves a passing remark; namely, that of keeping your word with children. Whatever is promised to children, should be performed. Apprehending them about to commit a crime, you threaten them, and afterwards permit them to commit it with impunity, certainly inspires them with courage to disobey, and incites them to transgress the commands

of their parents. To promise them presents or toys for good behaviour, good conduct, or some good action, and then not to perform, or comply with your promise, damps their ardour and wrecks all their youthful zeal and desire for performing good actions. But this is a subject which should be so obvious to parents, that in my opinion, nothing more is required to be said concerning it.

The precepts of the Gospel are in their very nature, in opposition to this pernicious vice. Satan, the prince of darkness, is represented as the "Father of lies." How then can the man who professes to follow after Christ, and to renounce the Devil and all his works, indulge in lies and deception, consistently with his profession? Perhaps you may answer, I do not intend to deceive. But, whoever heard of lying without a design to deceive? Who can represent falsehood as truth & say, he had not an idea of deceiving? No! falsehood in its very nature carries with it deception. But perhaps you may answer; it is a small affair; it was not calculated to do any material injury; had I told the truth, I would have appeared ridiculous, and therefore I did it to save my reputation. But whoever heard of saving reputation by falsehood? It will at last appear in the garb of truth, and then your reputation will be lost with the additional appendage of a liar. And as to its being a small matter, does not mend the case at all, for it is deception whether great or small, and as pernicious in its nature, and—I had almost said, tendency. Let us therefore appear in the garments of truth, whatever the consequences; for if we walk with care, and circumspection and righteousness, we need not fear any examination: nor will we have any need for misrepresenting facts. By thus walking, we are at peace with our own conscience, with those around us, and, if we possess the *truths*, of the Gospel, we are at peace with our God.

PENSATOR.

Revival in Frederick.

Under this head, several pieces have appeared, one in the Philadelphian of the 3d of April, and in the Columbia Register of the 4th of April. We should not make any remarks upon them, but that our duty as Editor of a Periodical, published in Frederick demands some notice. Indeed we have been reminded of the duty, by several of our subscribers.

From the Philadelphian.

"We learn from Frederick, Md. that a work of Divine Grace has recently commenced in that city in connexion with the special labors of the Rev. Mr. Helfenstein, and that many are anxiously inquiring the

way to Zion. May the Lord revive the churches all around us.—*Col Reg*

"Since the above was in type, we have been favoured, by a gentleman in this city, with the following extract from a letter received by him from his friend in Frederick.

"You requested some account of the present state of religion in this place. I believe I have already informed you of the general character of the churches here, and of the discouraging prospects at the time of my arrival, on the 22d of November.

"When I cast my eyes around and beheld this valley of death, my heart was burdened with grief and trembling solicitude; I was led to exclaim, "Can these bones live?" In dependance upon the strength and promise of Jehovah, I ventured to prophesy—"O ye dry bones, hear the word of the Lord," and immediately there was "a noise" and "a shaking. During the first week of my labours, some tokens for good appeared Numbers flocked to hear the gospel; and while some either "doubted" or "mocked," others were pricked to the heart, and cried out, "What shall we do?" Our anxious meeting was soon found expedient and necessary, and was attended, the first time, by about twenty, who all appeared more or less concerned. They were urged to *immediate repentance and faith*, and warned of the awful consequences of procrastination. The Lord gave his sanction to what was said, and some professed to obtain *immediate* relief. The work continued to grow more powerful. The people of God were roused from their slumbers; arrows of conviction were hurled to the hearts of sinners, and instances of conversion occurred at almost every meeting. About 70 are now rejoicing in hope. Among the subjects of the work, are several children, and some quite aged persons. One elder and a deacon of the church, profess to have just passed from death unto life! The Sabbath School has shared richly in the effusion of the Spirit; eight of the teachers are among the young converts, & considerable sericusness prevails among the scholars generally. Some of them meet once a week for prayer. We trust that this is only the *day of small things*, compared with what is to come. We are anticipating a much more extensive in-gathering."

The writer of the above appears to be the Rev. Jacob Helfenstein. The German Reformed Church of this place was for a number of years under the Pastoral care of his uncle the Rev. Jonathan Helfenstein, and we having the charge of the Lutheran Church, for the last twenty-one years, had an opportunity of observing, that he labored not in vain. His health becoming delicate, his Nephew Rev. S. Helfenstein, was elected as his Adjunct, and we doubt not preached the word, with earnestness and success, On account of sickness, he was compelled to withdraw from

the field of labor. This circumstance brought the writer of the letter in the Philadelphian, as a sub titute to this place.

The novelty of his manner and peculiar method of carrying on the work, attracted the attention of most persons, and we hope and pray, that many of his hearers may be brought to the Lord Jesus. We do most sincerely pray, that the Church of Christ may have many and early accessions, and we cannot join the ranks of those, who call all earnestness in the cause, and warmth in delivering the whole counsel of God, fanaticism. But, we do fear, that the plan now in vogue of publishing every excitement, with implied condemnation of what was the state of religion before, is very imprudent.

The letter above is objectionable, and at length the cause of the Lord will suffer, by the indiscreetness of letter writers. It is objectionable, as it presents the reader with an idea, that all the churches in Frederick consisted of dry bones, and that the Gospel was not preached or listened to, before the letter writer arrived. We never can interfere with, nor judge the fields of others, but we do regret that many citizens attached to different churches, have in vain been admonished, warned, entreated and rebuked. But, there are many who experienced the truth, that the Gospel is a power of God unto salvation.

We have labored in Frederick for many years, and for some years especially, the Lord has been pleased to bless the word, which we have preached to our people, to a number of souls who have, both summer and winter assembled during the week, to strenghten each other, by social prayer. As to attendance in the sanctuary, the people in Frederick of all denominations, generally do their duty. To this day, our own Church, is at all times well filled with hearers, and the Pastor assembles his children to upwards of 200 every Sunday morning. We wish to say as little as possible, and design merely to correct the erroneous impression the letter above is calculated to make. The Lutheran Church in Frederick consists of at least 650 heads of families, and is it possible for any stranger, operating in another field of considerable extent, to judge correctly their state, as regards spiritual things? We will for the present say nothing of our Sunday School, nor the piety of its teachers. We wish it to be distinctly understood, that if the Rev. J. H. is successful with his mode of operations, we shall rejoice, and whatever views he may have, and state of them, apart from censures and doubts and insinuations as regards others, we have no wish to object to them.

The other piece a part of which is objectionable is from the Columbia Register

"The work of Divine Grace commenced in this place about the first

of December last. The scene of the Spirit's operations, is the Rev. Mr Helfenstein's (German Lutheran) Church. All was dull and cold before this heavenly visit. It is believed this is the first out-pouring of the Spirit on that place, of any extent. Says a letter from there: "God has been pleased in mercy to interpose and by his Spirit to arouse the people to a deeper state of feeling, and sinners to a sense of their awful guilt and danger. Upwards of seventy entertain a hope in Christ. I might relate many interesting particulars relative to this work. In some respects, it has been of a peculiar nature. It commenced when the church was far from being awake; when nearly all the members were satisfied with the mere form of godliness More than one half who have professed a change, were before, members of the visible church, but were altogether strangers to true religion!"

The meeting for enquirers was still attended by numbers, and instances of conversion were frequently occurring.

Our correspondent relates the case of a young lady of this District, now on a visit to Frederick, whose heart was powerfully visited by the Holy Spirit, and who, from a state of pungent distress, emerged to hope and joy. Thus mysteriously benevolent are the ways of God. 'I am found of them that sought me not.'

The writer or printer in stating the scene of Mr. H's. operations, committed (inadvertently no doubt) an error, as it is in the German *Reformed* Church. The sentence "all was dull and cold before this heavenly visit" we object to, if it is in reference to the Lutheran Church, as numbers can testify, that it has for several years been greatly blessed If it is in reference to the German Reformed church, then it is not our duty to spend an opinion upon it, though we have always thought, that the Rev. Mr. Wagner and the Rev, Jonathan Helfenstein were among the most successful and faithful preachers in that church.

All that we wish is, that a hasty judgement of things, ought not to be published, and when any publication does appear, it should evince prudence, discreetness, and be couched in such language as not to place others in a worse light than facts admit, or the good of the cause requires. If in reality, a more general outpouring of the spirit than usual, is experienced in one Church, let all rejoice, without intimating, that nothing has been experienced of God's goodness in others. The Lutheran Church is not in the habit of publishing minutely, the number of persons, who profess a change from darkness to light, and hence nothing more is asked of others, than to leave us pursuing that method, discipline and regulation, which we deem most expedient. We close this article, by assuring our bretheren of all denominations, that throughout our Church, especially in the Middle, Southern and Western States, the blessing of

God appears to be felt, and that we will *in our own way*, join them most heartily, in the battle, until Jesus shall reign as God Jehovah, in our hearts and the hearts of our fellow sinners.

Thoughts on Revivals of Religion

No. 2.

A definition of the term having been given, the way is opened for examining the truth of revivals, or shewing that they have occurred and can occur again. The admission of this, is certainly not difficult. It would not be easy to subscribe to the truth of Christianity, without the concession that it is adapted to produce such a state of things, as is involved in revival and that it has actually produced it. Its continuance in the world, its diffusion, indicate its energy and proclaim that before the power of its appeals—men have bowed in submission. In the explanation that has been given of the import of the words, revival of religion, much has been done to bring over to the side of the admission of their practicability—many who start at the name when connected with other associations.—It is elucidation which has charmed away the frightful phantom, and a calm and candid hearing is expected for the evidence, that revivals are amongst the things which have a local habitation and a name in our world.

If the enquiry were commenced by endeavoring to determine the probabilities of the case, from the design of divine revelation and the nature of man, it need not be apprehended that it would prove unsatisfactory or inconclusive, as respects the point to be determined. On the contrary, it enters especially into our conceptions of a communication from heaven to men, that it should have an assimilating power on them to whom it is applied, an energy like to that which Heaven posseses, and by which it pervades the whole mass that is submitted to its operation. If a religion be given or a revelation made, the character of God is a guarantee that it will be adapted to the nature and condition of them for whom it is designed; and that it will present itself with such accompaniments as will only be defeated in their efficiency, by the freedom of the beings who are their subjects. What God gives, can have no other design than human happiness, and what bears on that happiness, if it be known, will not be contemned by all. It is our nature to receive that which we are convinced is good: and the properties of such a religion as our Father in Heaven would furnish to men, will be plainly of this beneficent character. Is it unreasonable then, to conclude

from considerations like these, that access will be obtained by the sword of the Spirit, which is the word of God, to the heart of man, and that its power will be displayed in its transforming effects? What is this but revival, but revival in the fullest sense, when it takes place frequently, within a short period, amongst a people? It will be profitable, however, on this subject to look at facts—as they are spread before us on the pages of ecclesiastical History. Commencing with the earliest history of the Church after the ascension of our Lord—the Acts of the Apostles—we will discover in them abundant evidences that, that state of things was often produced of which we are speaking. What was the day of Pentecost, when the Spirit was poured out in so remarkable a manner on men, and so many were converted and received the Redeemer, but a powerful revival. What meets us on every page of this narrative of the operations of the Apostles and particularly of him who was first amongst his equals, the Missionary Paul, but a series of the most interesting revivals. Fact on fact was developed daily, illustrating the power of the Ascended Redeemer and making the word to have free course and to run and be glorified.

We pass over that most interesting period of the Church which preceded the imperial reign of Constantine, marked by many displays of the energy of our faith; many revivals of religion. We pass over the ages that elapsed—ages of darkness—though not without gleams of light—till the Star of Saxony arose to illuminate the earth, to disperse the thick darkness which had covered the Church. Will any one deny that the labors of Luther and his coadjutors produced revivals deep and extensive—that many were enlightened by their labors in the knowledge of Salvation and made the children of God, by adoption into his family?

And subsequently, in our own church, who does not know, how deep and extensive were the revivals which were produced by the labors of Arndt, Spener and Franke? Time would fail us, to tell of the revivals in Great Britain and the United States—but they are known to all who have marked the progress of religion during the 18th and the part of the 19th Centuries, which have departed. NEANDER.

Series of Letters by the Rev. B. Kurtz.

NO. 9

Hamburg, June 22, 1826.

DEAR BROTHER SCHAEFFER:—

A writer who aims at combining the *utile dulci*, (the useful with the

pleasant) or at informing as well as entertaining his readers; will soon find that he has imposed upon himself a task, at once *arduous* and *ungrateful*.—*Arduous*, because with the richest fund of materials, he will frequently be at a loss to make a judicious selection;—and *ungrateful*, because, with the best intentions, many will find fault and condemn. So infinitely diversified are the taste and sentiments of men, that perhaps no two of them would coincide in all points, as to the facts and incidents which would be most likely to prove instructive and interesting. "Viel Kopfe, viel Sinne;'—(many men, many minds,) and whilst this is the case, he must be content to labor in a vocation alike difficult and unthankful, with no higher expectation of human recompense, than an ounce of praise accompanied by a pound of censure.

Having ourselves, in some measure, experienced the force of these remarks, it has made us rather indifferent about the continuation of our letters, but, as we are taught to consider it 'a small matter to be judged of man's judgment.' and as the voice of some ought not to be disregarded on account of the clamor of others, especially, when we know, that the former proceeds from the intelligent and liberal and the latter from the ignorant and disingenuous; therefore, an occasional *European letter* will still appear in the 'Intelligencer,' until a more general and decided voice shall be raised against it. As we, however, are writing neither for 'glory nor gain,' and are spending our time and labor gratuitously, *pro bono publico*. (for the good of the public) we would be glad to hear that voice distinctly, so soon as there shall be any just foundation for it.

My last contained a brief account of my voyage across the North Sea, and of such circumstances relative to this city, as appeared to me to be most worthy of notice. But apprehending that I might prove tedious, I closed before I had quite finished and must therefore resume the subject.

Hamburg is a populous and opulent city and is indebted to its commerce for these advantages. It formerly did an extensive business in beer, and it is said that at one time it contained not less than 531 brewers!—at present, there are about one hundred there; and so important was this branch of business in the estimation of the people, that the clergy in their public prayers were required to make it a subject of special supplication and thanksgiving; precisely as in some Countries, the cultivation of the grape and the making of wine, or in our own, 'seed-time and harvest,' are commended to the protection and mercy of the Almighty.—Tanning, Calico-printing, wax-bleaching and the boiling of Sugar and Fish-oil are extensively carried on in this City; I was also informed, that 80 millions of pounds of Sugar are annually refined

here! and it is worthy of remark, that the Germans succeed better in refining Sugar, than perhaps any other people. Their loaf-sugar is almost transparent and so perfectly white and fine, that a stranger at first, scarcely recognizes it to be sugar.

It will be long before the Hamburgians will forget what they term: "The French time," that is, the time during which they constituted a part of the "Grand Empire," *Governeur Davoust*, one of Napoleon's minions, ruled over them during that period with an iron rod; his was truly according to all accounts, a "reign of terror." Banishment and imprisonment, confiscation and cruelty characterised his short-lived but much abused power. Men and women, and parents and children were expelled from their homes, and driven from their property—even lunatics and the sick were not spared. The *Bank* whose funds amounted to between 8 and 10 millions was plundered, and the number of inhabitants reduced to 40,000—and this wretched state of things continued nearly a year, until in 1814 the negotiations at Paris once more released the unfortunate city from its tyrants and restored it to its legitimate rights; since when it has been in a most prosperous condition, and gradually recovering from its misfortunes. No wonder that the inscription in large letters on one of the gates of the city, is: Da pacem Domine in diebus nostris! (Grant peace O Lord in our days.)

The celebrated bridge at Hamburg has been enumerated among the wonders of the world. It was built by Napoleon, under the immediate order of Davoust, across the two arms of the Elbe and the island Wilhelmsburg; and though it was at leat 7 miles long, yet it was commenced and completed in the remarkably short space of 83 days! Cæsar's famous bridge was not more than a fourth as long, but his soldiers had to cut and hew the timber in the woods, and erect the bridge themselves, whereas these pseudo-Romans took the materials wherever they could lay their hands upon them, and compelled the vanquished city to raise the huge superstructure, whilst they stood by as idle spectators. This gigantic piece of architecture was suffered to decay, and at last was pulled down because the authorities of Hannover and Hamburg could not agree on the terms of its preservation.

It must be admitted that the projects of the French during Napoleon's dynasty were usually designed on a grand and magnificent scale. Many of the finest and noblest bridges, turnpikes, canals, harbors, wharves and edifices in Europe, especially in and contiguous to Paris; are so many splendid monuments of the distinguished enterprize, wise policy, lofty views and remarkable forecast of the Corsican emperor—that universal genius, whose plans were always sublime, and who seldom failed to ac-

complish them. Had he but been content to assign limits to his ambition, the extreme boundaries of the "Grand Empire" might now be the Baltic on the North, the Atlantic on the West, and the Mediterranean on the South. *Prussia* would have served the mighty conqueror as a check against Russia, and *Holland* would have answered a similar purpose in relation to England, whilst kings and princes would have esteemed it a privilege to perform their humblest genuflections at the pedestal of his august throne; but—"Quem volunt perdere Dii confundunt!" (him whom the gods determine to destroy they first confound.)

In my former letter I stated that Hamburg is one of the three or four remaining free Hansa towns. The government is a representative democracy, tinctured somewhat with aristocracy. The legislative authority is mild and forbearing, while the executive, is as it always ought to be, prompt, rigid and decisive. The reins of government are in the hands of 4 Burgermeister, (Burgomasters) 24 Senators, and 4 Syndici, all who hold their offices for life. The one half must be lawyers, and the other half are selected from among the merchants; they supply their own vacancies by election. The city is divided into five parishes, each parish furnishes by election 36 members to the college of 180, from which college six members are chosen as a Grand Council, which conducts all ordinary city concerns, superintends the schools, congregational affairs &c. and also, as an *exchequer college*, has the management of the treasury, amounting to about 4 millions of dollars Banco. Besides these, there is a college of 15 called *Oberalten* (aldermen) before which charges against the senators may be preferred and investigated. None but the Senators and Oberalten receive any compensation for their services, the others are exclusively posts of *honor*. The official acts of the Senate must receive the concurrence of the Grand Council, and in some instances, of the citizens generally, before they can be published as laws. Foreign state affairs fall within the province of the senate, internal concerns are administered by citizen freeholders in the manner above mentioned; and the Oberalten, like the tribunes of Rome, appear to be a kind of mediator or intermediate authority between the Senate and the people. The Syndici with an equal number of secretaries or clerks are advisory members of the Senate. Some of the titles applied to the foregoing personages, are as follows: The Gr. Council is addressed as: *Honorable*, its individual members as: *Highnoble* and *Highwise*, and the Burgermeister as: *Magnificenz*, &c.

The Lutheran is the established religion in Hamburg and its small surrounding territory. There are some 18 or 20 ministers of this church residing in the city, constituting a Ministerium, over which the the oldest member presides as Senior, and which administers the eccle-

siastical affairs so far as the civil polity, permits them. But unfortunately for the church; as in every other part of Protestant Europe, so also here, the unnatural union of Church and state, gives to the latter a predominant influence, and converts the former into an engine of political government. The evil of this corrupt alliance is severely felt in Hamburg at this very moment, for as a spirit of true and active piety has gone abroad among some of the clergy as well as the citizens, there is good reason to believe that the church would now throw off the infidelity and impurity that have crept into it, if it were perfectly independent of the state, and left to manage its own concerns. But alas! so completely is it hampered by human inventions, so fettered by the Magistracy, that it can do little more than mourn over abuses which it cannot correct, and weep over desolations which it is unableto repair; nor is there much hope that Zion will put on the robes of her glory, so long as the majority of the magistrates remain unfavorably affected towards vital piety, and stigmatise as mysticism and superstition that which every true Christian accounts the *power and wisdom of God.* The friends and champions of orthodoxy may preach and write in defence of evangelical doctrines, and in opposition to infidel principles: but they are not permitted even to do this with that freedom and boldness and plainness which would be necessary to ensure a favorable result. Ministers of the gospel are not allowed to preach on the points in dispute between the orthodox and rationalists, and if they write on those points, their manuscripts must first Pass through the ordeal of *censorship* before they can be published; and ten to one, if the censor is not himself a rationalist, or a decided enemy of experimental religion, and in this case he will either entirely condemn the manuscripts, or so deface and mutilate them by striking out, or *crassing*, as they term it, whatever may be considered offensive by him, that when he is done with them, there will be but little cause on the part of the orthodox to desire their publication.

The decline of religion in the free cities of Germany, and in the Cantons of Switzerland has sometimes been adduced as evidence to prove the danger of leaving the Church free, and the necessity of propping it up by the support of government. But this is altogether a mistake. The Church is not free in the Hansa towns, no more than it is in Switzerland. The truth is, in the Catholic Cantons of Switzerland, as in other Catholic countries, the State is made subservient to the Church, and in the Hansa towns, as in other Protestant sovereignties, the Church is the creature of the State and an instrument to accomplish political purposes. How then can the decline of religion in those places be referred to as an argument against its freedom? On the contrary, may it nor rather be

produced as evidence to establish the very reverse? The freer a church or denomination is, the more it seems to flourish. Witness for example the Church in the Rhine provinces, where, for reasons unnecessary to be detailed here, it enjoys to a considerable extent, the liberty of self government; here the chilling and withering influence of infidelity never was so deeply felt, and here the cause of the Redeemer is in a more prosperous condition, than in any other part of the whole continent of Europe where the church is less free. But above all, witness the abundant and satisfactory evidence on this subject, furnished to the world in the history of the Moravian church. This part of Christ's kingdom has been left to manage its own affairs, or in other words, there is no adulterous connexion between it and any civil power, nor has it ever allowed itself to be used by any government for state purposes; it is in Europe as well as in the United States, an independent Church; and it stands forth to the world, as a living and most encouraging monument of the ability of Christs kingdom on earth, to sustain itself, if left free to do so. Amidst the various shocks that have been experienced by the Protestant church in Europe, and that have shaken it to its very centre—amidst the storms of heterodoxy and infidelity that have blown over it, and threatened its very existence; and during the late awful decline of Christian faith and practice, and abounding of unbelief and ungodliness; the Moravians, true to their God and themselves, have kept and manfully contended for the faith once delivered to the saints. They have indeed fluctuated—sometimes languished and then again arisen in the strength of the Lord, to newness of life and of zeal; but the spirit of piety has never yet departed from them. I venture to say, that at this very moment they are in as favorable a state as any other equal portion of the Redeemer's church. But as I shall have occasion to take up this topic again in some future communication, and as it is a subject deeply fraught with importance; I shall drop it for the present, and close a letter already too long, I fear, for the little interest it contains; with my sincere prayer to the "Great Head" that he may forever preserve his Church in the United States pure from the contaminating touch of statesmen, and from that "unholy alliance" with civil power which has exerted such a withering and blighting influence on the best interests of his kingdom in Europe. Fraternally and sincerely yours &c.

B. KURTZ.

Officers of the Missionary and Education Society of the Ev. Lutheran Church at Funks-town, auxiliary to that of Hagerstown.

President, FREDERICK GROSH, Vice President, WM. EAKLE,
Treasurer, VAL. GLASS, Secretary, J. D. KIEFER, P. M.
and twelve Managers.

Success of the Theological Seminary.

It must cheer the heart of every friend of our Zion, to witness the various efforts now made in behalf of her interests generally, and especially of her Theological Seminary. It is devoutly to be wished that our energies will not be relaxed, until we have reached that grand acme of our desires, the Second Professorship. We are informed that measures are in successful operation for that purpose, and that at the semi-annual meeting of the Directors next autumn, the individual to fill the chair will be elected. Heaven has thus far most signally prospered us, and this should only encourage us to proceed in our operations with renewed vigour. We regard the establishment of that school as a new and important era in the Lutheran Church of the South, and who knows that it may not exert its salutary influence over her whole territory? It is by far too late to discuss the relative advantages of associated and retired study, and the man who can oppose the establishment of theological schools, either speaks what he does not mean, or is grossly ignorant of the subject.

It affords us unspeakable satisfaction to observe the spirit and zeal in behalf of this good cause, which is manifested in several of the churches in Maryland. It is only necessary to enlighten the public mind, and the work is done. The interests of the Education Society are closely connected with those of the Seminary, and it is this which has excited a spirit, which, we trust, will not spend itself in mere sighs and ardent wishes, but exhibit its genuineness in solid deeds. While some are about establishing Scholarships, others are exerting themselves to supply the immediate demands of indigent students. We have heard from the Corresponding Secretary, that four young men have applied to him for aid to complete their studies, and it is likely that he will receive more applications before the opening of the next session of the school. These, with several others who have expressed their intention to join the Seminary, will fill up the vacancy occasioned by the departure of the senior class, which has finished the prescribed course, and is now ready to enter upon the field of labor. May the Spirit of God, to whose glory they have devoted their lives, accompany them! We have heard from an authentic source, that *twenty-five* applications for ministerial aid were made during the last winter, and only seven or eight vacant stations can be supplied. So destitute is our Church of ministers! How loudly does not this lamentable state of things call upon the pious youth to come forward to our help? Doubtless there are many, who want only to be spoken to and encouraged to come out in the ministry—many, whose retiring modesty keeps them

back, when the Church is suffering and holding out her imploring hands.

We have heard of the formation of several societies of ladies who have generously offered their services to assist in promoting the good cause, by contributions of needle and other work, and from them we may expect very efficient aid.* The second present of fancy-articles lately received from Europe, has not yet been disposed of, because we have assurances from our trans-atlantic *sisters*, that the supply would be increased, and it was concluded to postpone the sale until they arrived. Too much cannot be said in praise of the generosity of our brethren generally across the deep water. Their benevolence will not soon be forgotten—it will be written in stone on the walls of our Seminary.—We repeat what we stated some time ago, that nearly every arrival from Amsterdam, Bremen and Hamburg, at the port of Baltimore, affords us most joyful proof of the continuance of their liberality. They have not yet become weary in well doing, and they give us most convincing and tangible evidence of their disposition to favor the interests of the Church on this side of the Atlantic. Our mission to them (as we predicted in a former communication) is productive of many collateral advantages, which the Church will feel for many years to come. More was accomplished for her solid benefit in those twenty-two months than had been done for twenty years before.

We have every thing, then, to encourage us in our operations. Let the obligations of Christians be plainly and forcibly illustrated, and many who now hold back, will cheerfully step forward to our assistance, and our Seminary will be permanently and respectably established.

HERMANN.

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*These societies have been formed by the ladies of the following places, as far as we could ascertain :—Taneytown, Hagerstown, and two in Baltimore.

Extract of a letter from a prominent minister of our Church in South Carolina, dated March 31, 1829.

"Much has been done in our Church in a few years, and much more, by the blessing of God, can be done. Our people are becoming more enlightened, and impressed with a sense of duty to God, and the Church to which they are attached. At our last Synod, we took up a collection of $529 06¼. Our Missionary fund is so considerably augmented, that we are enabled to engage two or three missionaries. You will please to have the goodness to insert in the Intelligencer, that the Committee on Missions, appointed by the Synod of this state, is ready

and anxiously waiting to receive two or three missionaries at Lexington, Court House, and to defray their travelling expenses here, and give them what is customary for travelling as missionaries. I would observe that as the people at the north, have an aversion to coming to the south, and continuing here during the sickly season, we would make it perfectly safe to them, that during the healthy part of the season, they would visit the sickly part of the country, and during the sickly season, visit the upper and healthy part of the country, where we are certain they would be just as free from the ague and fever, as they would be at the north, provided they act prudently.

At a meeting held at Clark's Hotel, on last Saturday, the following gentleman were appointed to superintend the building of a Lutheran church in Columbia, S. C.—Col. Blanding, John Bryce, Henry Muller, John Nieuffer and John Hamiter.

I have the pleasure of saying to you, that one of our worthy brothers of this district, has requested me to say to you, that whenever it is required, he will give *one hundred dollars* for a second Professorship at Gettysburg."

Letters from Mr. Wolff.

The London Jewish Expositor for February, contains letters from the Rev. Joseph Wolff, written in Egypt in October and November last.—The following are extracts:

Damietta, October 6.—By the enclosed you will perceive that the Pacha of Acre refuses to every Englishman permission to travel into Syria. However, my stay at Damietta was blessed.

You will see by the Journal of Lady Georgiana, that a very amiable rabbi has professed his conviction of the truth of the Gospel of Christ; and that I have preached the Gospel to all the Jews residing at Damietta; and besides this, both Lady Georgiana and myself have proclaimed the Gospel to Mahomedans—she to women, and I to men. The Mufti of this place himself confesseth, that according to the opinion of their own doctors, the Mahomedan government will soon have an end; I have this from his own mouth.

On the Nile, October 14.—Fevers and disorders in my bowels are now returning very frequently; and even the moment I am dictating this letter to my dear wife, I am visited with both sicknesses, by the hand of my Lord Jesus Christ, whom I worship and adore as my God and my Saviour. It is an important hour to appear before the Lord of heaven and earth, an hour not to be trifled with; and still this hour seems to

approach with me. Remarkable it would be, if I were soon to die, that the Lord has revealed to me shortly before my death, or rather favored me with a glimpse of the glory of his second advent on earth, and filled me with the conviction that I shall see him again in my flesh.—Let my Jewish brethren in England know, in case you shall soon hear of my death, that I died with heart, and soul, and mind, a firm believer in my Lord Jesus Christ, whose blood cleanses from all sin; and tell, at the same time, the Gentiles, that the time is come, when the Lord Jesus Christ will again favor Zion, and will gather the outcasts of Israel, and bring judgment on the Gentile churches, for their lukewarmness and unbelief.

Cairo, November 14.—By the preceding pages you can see the present state of my health. When I got a little better, I went about among the Jews; and one who had heard my sermons at Alexandria, desired baptism, which I gave him on the 9th November. Lieder and Kruse, missionaries to the Church Missionary Society, and Lady Georgiana, and Mrs. Kruse were sponsors. Jews, Catholics and Protestants were present. Lady Georgiana was among the Jewish women; but now I am very ill again with an inflammation in the liver, and these lines are written in bed.

With the above, Mr. Wolff forwarded a copy of his correspondence with the Rector of the Propaganda at Rome. The Rector, with expressions of great affection for Mr. Wolff, and anxiety for his welfare, speaks of the distress and anguish occasioned by a report of his having become an agent of the "accursed" Bible Society, &c. He could not believe it of Mr. W. and wished to know from himself, whether it were so. Mr. Wolff answered as follows:

My Dear Friend—Your letter of the year 1824, reached me not sooner than yesterday, which I was sorry for; for you might consider my silence as a mark of disrespect, and forgetfulness of all the kindness I received at Rome, which is not the case: for though now altogether separated from the Church of Rome, to which separation I was induced, as well by the powerful command of my conscience, as the conduct of the court of Rome towards me, I still have never ceased to acknowledge, in England and every where else, even in the midst of Protestants, not only the personal kindness I received at Rome, but likewise the grand and energetic exertions of the court of Rome for the propagation of her principles. I am not agent to the British and Foreign Bible Society, for that Society considers me too wild and imprudent to be their regular agent, but they furnish me with the copies of the word of God for distribution among Jews, Turks, Persians and Christians. If the Propaganda would furnish me with Bibles printed at Rome, without the Apochrypha, I promise to prefer them to

those of London. I am not the head of the Methodists, as Cardinal della Somaglia writes. I dislike the church discipline of the Wesleyan Methodists more than I do that of the Church of Rome. I am, my dear friend, a Jew, redeemed by the blood of Jesus Christ, whom I believe to be, with the Father and the Holy Ghost, my only God, and whom I consider to be my Saviour and my only High Priest, who was once offered for us all, to be an atonement for our sins; and I am, my dear sir, a Jew, who is called of the Lord to lash the Gentile Roman Catholic and Protestant Churches, by telling them, as Paul told the Romans, (chap, xi.) that they shall be cut off, while the Jews shall be grafted in again. You see by this, that I am impartial towards both the Catholics and the Protestants; but still I must ask one question—if Rome is such an affectionate mother, why did she proscribe me to an immoral people like that of the East, and thus expose her son to the rage of ignorant Christians, who are, for the sake of money, to-day Catholics, and to-morrow Greeks? Let the Propaganda allow me to come to Rome with Lady Georgiana, my wife; and let the Propaganda allow me to lay before it my difficulties in believing in the Church of Rome, and then dismiss me in safety, and I will come to Rome at the first summons.

I was harshly treated in Ireland by Dr. Doyle. I felt from my childhood, the vocation of preaching that which is truth, and after finding the Gospel to be the truth, I burned with desire of preaching the Gospel of Christ. Rome cut me off from all hopes of ever realizing that object. Rome made me wander into a convent of Friars, who prohibited me the reading of the Scriptures, called by St. Gregory, "Panis Vitæ."* They taught me to flagellate myself, not to preach the Gospel of Christ; and besides this I must confess, that the doctrine of transubstantiation is an idolatrous doctrine, which I do not see revealed in Scripture. Christ never said, "*Hic panis transubstantiatur in corpus meum;*"† nor can I find in Scripture the supremacy of the Pope, for Simon Barjona was a rock, (Petrus,) i. e. the founder of the Church of Christ, by his preaching at Jerusalem that Jesus was the son of God, but he was never the head of the Apostles. Paul withstood him to the face. If Peter had been the superior of St. Paul he would have punished him, as the Pope did me. I loved Pius VII, and I loved Cardinal Litta, and I tenderly loved the Propaganda, and therefore it did cost me much to appear as the opponent of a Church, in which there are so ma-

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* The bread of life.

† This bread shall be *transubstantiated* into my body

ny excellent members, as Count Stolberg, Pius VII, Cardinal Odeschalchi, Mons. Testa, and Menochio; but a powerful appeal of the Spirit from above, finally got the advantage over my carnal mind. I am, as I have said, not united with the British and Foreign Bible Society, but I am agent of the London Society for Promoting Christianity among the Jews, and the Propaganda itself would delight in seeing the Jews converted. Would the Propaganda allow me, perhaps, to come to Rome, in order that I might preach there to the Jews? and I would then listen to any argument proposed from the Sacred Scriptures to me—by this standard I will either stand or fall.

You speak very affectionately, but I do not know if I were to come to Rome, whether Cardinal della Somaglia would not put me, out of tender affection, into a dungeon, as the Patriarch of Mount Lebanon did Asaad Shidiak, when converted to the truth; and he is now still in prison, put into it by his affectionate spiritual father; just as Simon Gevris, Archbishop of Jezira told me, when I met him in Persia,—"They have caught me by words sweet like honey, and given me to drink the cup of bitterness:" but I shall be always rejoiced to receive letters from you, as I am always heartily rejoiced to see one, or to hear from one of the Propaganda; and you may be assured that I was exceedingly glad to see your hand-writing. But my categorical answer is, 1. That I am a believer in Jesus Christ, but not a Roman Catholic. 2. That I am not, nor ever desired to be, an agent of the Bible Society, though I approve cordially of their object, without agreeing with every one of the proceedings of that Society. 3. That I was missionary to the Jews for six years without belonging to any Society whatsoever, but am now in connexion with the London Society for Promoting Christianity among the Jews. 4. That I protest against being considered a Methodist. 5. That I have not taken any step without prayer, therefore do not repent of my proceedings for the last eight years; for my letters to Rome, after my banishment, show that I had no vindictive spirit. 6. That I am ready to justify myself at Rome, if the court of Rome will not detain me after my defence, and do with me as they did with St. John Huss at Constance, burn me alive.

Rev. K's. Sermon on Sabbath Schools.

(*Concluded from page 22.*)

In our last communication upon this subject, you were made acquainted with the interesting manner in which the religious instruction of

children has been viewed by the Lutheran church, since the days of its venerable founder; the care with which Luther himself provided suitable books for this purpose, in which the doctrines and principles of the Bible were set forth in a way adapted to their capacities; and the provisions which from time to time, were made that it might receive that attention which its importance demands; and that not only constantly in Europe, but in our Church in this country, as far as the peculiar situation of our ministers would admit of, it has received this attention. It must then be granted that, whilst less system was observed than now obtains in our Sabbath schools, yet by no church more than the Lutheran, has the pious instruction of the children, and young members within its borders, been considered as so fundamentally connected with the prosperity of the church, and the interests of the Redeemer's Kingdom; and that the conversational manner, that is of familiar lectures delivered by the instructor, as if talking with the children, the plan in favor of which the instruction in all our schools seems rapidly to be changing, and which the writer of this, from much observation and practice in teaching, feels confident is the most successful one that can be pursued; having witnessed its advantages in many instances above the common mode, and enjoyed them himself while young. On many occasions we have much regretted the tedious task of committing whole chapters of scripture to memory, which children have had enjoined upon them, and which were hastily committed for recitation and correctly too recited; but by the following Sabbath, scarcely one verse was distinctly recollected. In our schools there are some instances in which the whole New Testament has been committed to memory; but whilst much praise was certainly due for the child's diligence, application and strength of memory, yet upon conversation with such, we have found them with all their facility for committing, less able to understand and correctly answer questions founded upon the scriptures than others, who could make no boast of having committed the Testament to memory, but had the superior advantage of scripture knowledge, immediately imparted in a way adapted to the infant mind. For this purpose, and upon this principle of infantile instruction, the easy scriptural "Questions of Judson" have been prepared, and we are pleased to see them, so generally introduced; pursuaded, that by them, both the labor of teaching is so diminished, that instead of being a task, is rendered pleasing and profitable, and the advantages gained by the children over the old plan beyond comparison.

But the object of our remarks on this subject was, not to enter into an examination of the comparative merit of the different modes of imparting religious instructions to the young, pursued in the different schools;

but to call the minds of our people, to whose benefit your paper is chiefly devoted, to the attention it has always received, the manner in which it is made binding upon our ministers and congregations, and the decided advantages of the plan of instruction which has always been pursued in our church.

That its importance is not lost sight of, though we are much too careless in the discharge of the duty, is seen in the pressing and feeling manner in which the subject, from time to time, is urged by our Synods upon the congregations under their care. But, were we without these testimonials from the authorities of our church, the feeling language of the sermon already alluded to, preached expressly in behalf of this object and for the benefit of the school under his care, by the President of one of our Synods, in which he not only speaks the language of the Synod over which he presides, but the whole Lutheran Church, shows the increasing attention which the subject receives.

We shall now, as promised, present the reader with a few extracts from the above discourse, the whole of which we could heartily wish was in the hands of every teacher in any way connected with the religious instruction of children, as every page is so well calculated to aid the cause for which it was intended.

In remarking upon the conduct of our Lord towards the children that were brought to him, the author says, "What amazing condescension! Truly here was literally fulfilled the prophecy of Isai. 40, 11." "He shall gather the lambs in his arms, and carry them in his bosom."

"In what an endearing light does this exhibit our Saviour? To notice those little ones who could be so little conscious of his love. How conciliatory to the parents, how gratifying, how flattering to their feelings to behold such kindness shewn to their offspring! No doubt they often afterwards reminded their children that they had been thus highly honored; and methinks this very circumstance would operate upon them through life to devote themselves to the Lord Jesus Christ, and to cleave to him with full purpose of heart."

"But how much instruction is this act of kindness on the part of our Saviour calculated to impart to us. You who are parents may learn what your duty is with respect to your children. You cannot but see that Christ is their friend, and that he loves them. Even at this very moment he is not only willing but anxious to take them into the arms of his love and bless them. Surely then it is your duty to bring them to him, that he may receive them into his Kingdom and make them partakers of his salvation, by instruction, by your example, by your admonitions, by your prayers; and he will receive them with open arms, and constitute them heirs of life eternal.

"And to us, who are Ministers of the Gospel, this circumstance speaks with peculiar emphasis. It teaches us that we must attend to the lambs of our flock, and consider neither the meanest nor the weakest of the people as beneath our notice. May God always incline and help us faithfully to practice this duty.

"And you, my hearers, should also learn how acceptable a service you would perform, if you labored so to instruct the rising generation that through your means they shall be brought to Christ. Surely if the Lord of Glory did not esteem those little ones unworthy his notice, neither should you. If he did not overlook the existence of little faith, or "despise the day of small things," or disdain to sow what could not be reaped for many years, well may you cultivate the same benevolence, and exert yourselves according to the measure of grace given you in the same glorious cause.

" We rejoice most sincerely that we have in this congregation a goodly number both of males and females, who are willing to be thus employed, and to devote their time and talents and influence, and prayers to the welfare of " little children." We thank and adore God that he has put it into their hearts, and encouraged them to engage in so benevolent and laudable an undertaking; and that thus far he has sanctioned and prospered their well intended efforts, thus testifying that he is well pleased with " the work of their hands." Oh beloved, may you never grow weary in so good a cause, but remain steadfast, immoveable, and always abound in the work of the Lord; knowing that in due season you shall certainly reap, and reap abundantly if you faint not.

To parents in general he remarks, " Here every one of your little ones may be taught, like Timothy " to know the holy scriptures from a child," here the seeds may be cast into their infant bosoms which shall hereafter bring forth fruit unto everlasting life. Think you that so many fervent prayers, offered up by the Teachers in behalf of your children, shall receive no hearing and be of no avail? Shall efforts so perfectly disinterested, and in such strict accordance with the requirements of God's word produce no good effects? Will the Saviour withhold his blessing from such exertions? Surely you cannot think so. On the contrary we have good reason to hope it will prove the means of salvation to many children, who from time to time may enjoy the benefits of its instructions."

To Teachers he remarks, "you have reason to consider it a privilege as well as a duty, to be thus engaged in a work which contemplates so much good to the rising generation. Go on therefore, my dear young friends, in the assurance that your " labour in the Lord shall not be in vain." He who by the mere imposition of hands, can confer a blessing,

is able to crown your endeavours with success. Only seek instruction from him yourselves, and you will be the better qualified to instruct others. Walk in the ways of religion yourselves, and you will be the better able to direct others in it. Experience more and more of the riches of divine grace in your own hearts, and you will be enabled to pourtray and exhibit the same more fully to others. Thus shall your pious instructions prove a source of as much joy and blessedness to you, as to the children themselves."

But indulging our first and merited partiality for the above discourse and the subject with which it is connected, we forget Mr. Editor, that we are presuming too much upon your indulgence. Having completed the object of our communication, with our prayers for the blessing of heaven upon all efforts, having in view the pious instruction of the young, and especially for such increased attention in our own Zion, as the growing importance of the subject demands, I remain yours, &c. S. E. R.

Miscellaneous Items.

Snuff.

In a pamphlet published nearly three quarters of a century ago, written by Dr. John Hill, appear, among other matters, the following cautions against the immoderate use of snuff. The Doctor endeavours to prove, "that snuff, by corroding the nerves of the nostrils, impairs, and often destroys, the sense of smelling; that falling into the mouth, the saliva becomes tinctured by it, and the acrimony of the tobacco so much injures the nerves of the tongue, that the flavour of fruits and the more delicate foods cannot be perceived; that some of the fluid which the glands of the nose naturally discharge, will be drawn, tinctured by snuff, with the saliva of the mouth, into the stomach, and tobacco being a narcotic, will bring on all the mischiefs that attend a bad digestion; that the œsophagus, the passage from the mouth to the stomach, while it receives the virtues of the saliva impregnated with snuff, may at some time retain a portion of it, which by irritating the nerves, will occasion an inflammation that no hand can reach. That the acrimony of snuff is able to produce in those parts with which it comes in contact, dangerous swellings and excrescences; and that there is great reason to believe that polypuses in the nose are occasioned by snuff."

Pope Leo XII.

A Vienna paper under date, Feb. 15, states "The melancholy news of the death of his holiness arrived to day. As the papal dignity is on-

ly elective, no court will be in mourning. It is supposed that either Cardinal Justiniani supported by Austria, or Cardinal Macchi supported by France, will be the new Pope. The election will take place on the 23d inst.

The Road to Ruin.

A descendant of one of the most opulent and respectable families on Long Island, well educated and polished, became a much respected merchant in the city of New-York. He married a lady of refinement with an ample fortune, who proved a virtuous and affectionate wife, and a kind mother to his children. Some months ago, his children brought, from time to time, various articles of property to a moneyed institution, to raise funds. There was first a watch, then a silver cup, then other articles of plate, then furniture, and clothing, &c. At last, when the time came that they must be redeemed or sold, the mother herself came to the office and said, "They must be sold, I cannot redeem them. I was born and brought up in affluence, but my husband took to drinking and gambling, and was ruined. Two months ago he left me, and I have not heard of him since. And now I do not know where I am to get my children bread for to-morrow.

Another destructive fire.

On the 10th of April, at 3 o'clock, A. M. the La Fayette theatre in New York, the cost of which was 100,000, dollars, was, together with many other buildings entirely destroyed by fire. It is said to have commenced in a stable—and to have been probably the work of an incendiary.

Scalds and Burns.

A Doctor Ward, of Manchester, corroborated by Mr. Tatham, surgeon, of Kendal, has published cases in the *Lancet*, of severe burns and scalds effectually cured by dredging the parts affected with fine wheaten flour. This process is to be repeated as often as apparently requisite, and the flour allowed to remain on the patient, in the form of paste, till it gradually falls off as the skin has been restored. The relief from pain is, in every instance, described as immediate. It is recommended generally to cover the flour with cloths to exclude air.

A calculator in the American Daily Advertiser says, that there are 1289 tippling shops in Philadelphia, which are attended by 6195 drunkards, who bring distress on 30,975 persons, being their wives and children.

Public executions are prohibited in the State of New York, after the first of January, 1830. The New York Advertiser advises the sheriffs of the several counties to make them private during the present year, if they have occasion, as they have power to determine the mode in which the duty shall be performed.

Decision.

In the case of the females of St. Paul's church, Philadelphia, *versus* the vestry and wardens, the supreme court has rendered a decision against the former. The females, acting up to the letter of the charter, which states, that "any *person* paying pew rent, shall be entitled to vote," conceived that they could have a share in the election of vestrymen, wardens, &c. The chief justice, however, considering that portion of the charter as a violation of the constitution of the United States, decided against the plaintiffs.

The spirit of the Papal Church in the 19th Century.

The following facts are from a statement recently made at a meeting of the New York Auxiliary Foreign Missionary Society, by Mr. Temple, who has laboured several years at Malta, in conducting the works published at the mission press.

Over the doors of most of the churches in Malta, is written in large letters—*Plenary Indulgence*—thus inviting all passers by to enter and buy liberty to commit all manner of iniquity without exposing one's self to punishment in a future world. Images of souls suffering in the flames of purgatory, and paintings representing the same thing, are seen in some churches, and industriously circulated, to draw out money from the suffering poor to be expended in masses for these souls. Every Monday morning there is a cry in the streets, What will you give for the souls? It is thus the priests and the monks, consisting at least of one-tenth of the men, are fed by grinding the faces of the poor.

Every good Catholic must "confess" at least once a year, and thus the ecclesiastical authorities become acquainted with the secret history of every family, and his holiness of Rome, sees with more than a "hundred eyes," and is able to take measures to check the least tendency to "heresy."—CHURCH REGISTER.

The Religious paper of the Methodist Episcopal Society, in New York, is extensively patronized; 200 hands are employed in this office 25,000 papers are issued weekly, besides 11,000 magazines, for adults, 800 juvenile magazines, and other printing.

Test of perfect Vaccination.

All persons should insist on a family surgeon using the test discovered by Dr. Bryce, of Edinburgh. It consists of vaccinating on the other arm, from the first one vaccinated. If the first has been perfect, both pustules will ripen precisely at the same time; if this does not take place, the constitution has not been properly affected, and vaccination must be repeated. This simple and easy security ought never to be neglected.

Actual number of Jews in the world.

The following curious statistical account of the number of Jews existing scattered throughout the five parts of the world, in 1828, is taken from a manuscript on the actual state of mankind, their languages and religions.

It appears that this singular people are now as numerous as ever, and at least 2,700,000 in number, belonging to the different sects of Rabbinists, Caraites, Samaritans, Yahudis, Malabars, &c. They exist almost in every State of Europe, except in Spain, Portugal and Sicily, where they are excluded; it is said that none are found in Scotland! although not forbidden to come there.

The European Jews dwell as follows:

In the Austrian dominions, Hungary, Gallicia, &c.	470,000
In Russia and Russian Poland,	450,000
In Turkey in Europe,	312,000
In Prussia and Prussian Poland,	153,000
France,	60,000
Bavaria,	55,000
Netherlands	80,000
England, Ireland and Hanover,	25,000
Denmark, 6000; Sweden, 500,	6,500
Several German States,—Baden, 16,000; Wirtemberg, 9,100; Saxony, 1,400; other small States, 6,000	32,500
Italian States—Tuscany, 10,000; Sardinia, 3,000; Roman State, 15,000; Naples, 2,000,	30,000
Total in Europe,	1,644,000

In Africa they are very numerous, in all the Barbary States, from Morocco to Egypt. Some are found also in Abyssinia, Zanguebar, Soudan, Cape of Good Hope, &c.; the total is not exactly known—but may be estimated at 480,000,

In Asia there are about 250,000 in the Turkish dominions 35,000; in the Russian dominions, nearly 100,000 in Persia; some in Arabia, Tartary, Cabul, China, India and Malabar; the total being about 542,000.

In Polynesia, the number is small, being confined to Batavia; the English and Dutch dominions, not exceeding 2,000.

While in America, although excluded from Brazil and the Spanish States, they have spread in all the other Colonies and States. There are about 15,000 in the United States, 12,000 in the English Colonies, 4,000 in the Dutch Colonies, and 1,000 in the French, Danish, Swedish, &c. making thus about 32,000.

The grand total will be,

In Europe,	1,644,000
In Africa,	480,000
In Asia,	542,000
In Polynesia,	2,000
In America	32,000
Total,	2,700,000

This number may be deemed tolerably accurate, particularly respecting Europe, where they are most numerous. The idea of ever gathering together such a scattered nation, speaking different languages, and of very opposite manners, appears rather difficult, if not preposterous. Although keeping themselves a distinct people every where by some peculiarities, yet they have generally adopted the manners and languages of the countries where they dwell. Very few can speak the Syriac or Modern Hebrew; the languages most widely spoken by them are the Arabic, Italian, German, Polish Jew Dialect, and Turkish.—*S. E. Post.*

The Levitical Law Revived.

In the Territory of Florida a law has been recently enacted, respecting marriage, which contains the following sections: "That if any person shall marry within the *Levitical degrees*, he shall be subject to a fine of one thousand dollars, one half to the in former, the other half to the Territory: and the said marriage shall be annulled and set aside by any court of competent jurisdiction in the Territory, and the court may require the parties to give bond and security that they will not, in future, cohabit with each other, and commit them, in case of non-compliance: Provided, That nothing herein contained shall be construed to render illegitimate the issue of the marriage thus annulled."

Who shall have the prize?

There was once to be a meeting of the flowers, and the judge was to award a prize to the one pronounced the most beautiful. "Who shall have the prize?" said the rose, stalking forth in all the consciousness of beauty. "Who shall have the prize? said the other flowers, advan-

cing, each filled with conscious pride, and each imagining it would be herself. "I will take a peep at these beauties," thought the violet, as she lay in her humble bed, not presuming to attend the meeting "I will see them as they pass." But as she raised her lowly head to peep out of her hiding place, she was observed by the judge, who immed iately pronounced her to be the most beautiful, because the most modest.

Alfred the Great.

Harrassed by the invasions of the barbarous Danes, Alfred found a place of refuge in the isle of Athelney, Somersetshire, and there he was reduced to great extremities. A pilgrim found him out, and requested alms. The queen informed Alfred that they had only one small loaf remaining, which was insufficient for themselves and the friends who were gone in quest of fish and other necessaries, though with small hopes of success. "Give the poor man one half of the loaf," said the king: "He that could feed five thousand men with five loaves and two fishes, can certainly make the remaining half of the loaf more than sufficient for our necessities."

Zoology.

The museum of the Zoological Society in the Regent's park, London, has been so rapidly enriched, that it is now stated to contain 600 species of mammalia, 4000 birds, 1000 reptiles and fishes, 1 000 testacea and crustacea, and 30,000 insects; almost all of these are admirably arranged The vivariam (chiefly in the gardens) possesses upwards of 430 quadrupeds and birds. The outlay of the Society last year amounted to *L* 10, 000 ; the funds being raised by public admissions to the gardens, and by the contributions derived from a distinguished list of 1200 members.

Seventh-day Baptists.

We have now before us the minutes of the last year's General Conference of this peculiar denomination. Their meeting was held in Piscataway, N. J. and the whole number of additions for the year preceding their conference, was *two hundred and thirty-five.* Their entire number is *three thousand and thirty-five.—Col. Star.*

A considerable sensation had been created at Liverpool by the trial and conviction of Mr. John Williams, a solicitor. His offence was having forged a deed purporting to be an indenture of demise for securing the the sum of 650 pounds to one Elizabeth Mather, on certain lands in the county of Chester. He was sentenced to death. The jury and the prosecutrix earnestly recommended him to mercy.

The following may serve as a good hint for many a worshipping congregation :—

"*Old Times.*"—The people of Andover, in 1672, passed an ordinance, that "whatsoever dogs shall be in the meeting house on the Sabbath day, the owner thereof shall pay sixpence for every time being there;" and an officer was appointed "to take notice thereof, and to gather it up."

Many too, who permit their dogs to go to meeting, will keep servants and children at home.

On Tuesday, the 10th of March, Mr. Peel introduced his bill for the relief of the Roman Catholics, which is published at length in the London papers. The Catholics are to be admitted by the operation of that bill to all offices legislative and executive which are the objects of ambition, and which confer power with the exception of three, the office of Regent of the Kingdom, Lord Chancellor, and Lord Lieutenant or other Chief Governor of Ireland; excluding them only from those offices connected with the Church Establishment of England, which consistently with the principles of their own religion they could not hold.

The Catholic dignitaries are prohibited under a penalty of one hundred pounds from assuming the title of any Archbishopric within England or Ireland. The London Courier says that this is no hardship, since the Archbishop of Armagh may take the title of Archbishop of Leinster and so on, and that the Roman Catholic Bishops may assume the names of cities and towns, which are not the sees of Protestant Bishops.

The Jesuits receive the hardest measure of any class of persons mentioned in the bill. Every Jesuit in the kingdom, and every member of any other religious community of the Romish Church, bound by monastic vows must procure himself to be registered within six months after the passing of the act under a penalty of 50 pounds. Every Jesuit or other person bound by monastic vows hereafter entering the kingdom, commits a misdemeanor and is liable to banishment, unless he be a natural born subject. Those who take upon themselves the monastic vow within the kingdom are made liable to banishment, and those who administer it to fine and imprisonment. Religious communities of females are, however, exempted from the operation of these penalties.

The Hon. Esekiel Webster, of N. H. brother of the Hon. Daniel Webster, of Boston, fell dead in the Court House at Concord, whilst addressing a Jury of the court of common Pleas, "with even more than his usual force and eloquence."—This is a melancholy event indeed. He was aged 49.

A hint to parents.

A little girl, six years of age, belonging to our Sunday School, was repeating the commandments. Her teacher endeavored to explain to her in what manner she was to honor her parents. "You must honor your parents by *obeying* them," said the teacher. "O ma'am" exclaimed the little girl, "I cannot keep *that* commandment." "Why cannot you keep it, my dear?" "Because, ma'am, when mother tells me to do *one* thing, my father tells me to do another. Now just before I came here, (it was on a private visit to her teacher, and on a week-day,) my mother told me to stay up stairs and learn my lesson, and my father told me to come down and play—now how *could* I obey them both? No, no, (closing her little hands as if in despair,) no, no, ma'am, it is impossible for me ever to keep *that* commandment."—*Am. S. S. Mag.*

Scraps from History.

The streets of London were not paved in the 11th century. Quarantine was first established by the Venitians. The ancients wrote with reeds. Rolender sent the cochineal plant, with live insects on it, to Linæus, at Upsal. The first mention of horse-shoes is in the works of the Emperor Leo. The first account of stirrups is to be found in a book written by the Emperor Mauritius, on the art of war. Emperors and kings formerly held the stirrups when priests mounted their horses. The windows of the ancients had no glass.—The use of quills is said to be as old as the fifth century. Reeds continued long in use after quills began to be employed: quills were so scarce at Venice in 1233, that it was with great difficulty men of letters could procure them. Jacob Eherni was beheaded in the Dutchy of Wurtemburg for adulteraing wine.

A translation of the Latin Grammar of C. G. Zumpt, from the German, has lately been made by George Bancroft, of the Round-Hill school, Northampton, and published by Messrs. G. & C. & H. Carvill, of New-York. The great reputation of this work in Germany, is evinced by its having run through seven editions. In England a translation of it has gone through two large editions.

It is mentioned that it is the intention of Count Survilliers (Joseph Bonaparte) to provide the world with a body of memoirs, founded on the great mass of original and curious testimony which he has preserved.—*Philadelphia Chron.*

According to a new statistical account of the existing Jews, their number throughout the world is at least 2,700,000, belonging to the different sects,

Religious Discussion.

A meeting of the citizens of Cincinnati was held at the Council Chamber, on the evening of the 7th inst. to make arrangements for the contemplated discussion between R. Owen of Lenarck, and Mr. Alexander Campbell of Bethany, Va,—In June, 1828, Mr. Owen issued his challenge, offering to meet any individual in a friendly discussion, at such time and place as should be selected by the party accepting the challenge.—Mr. Owen says :

"I propose to prove, as I have already attempted to do in my lectures, that all the religions in the world have been founded on the ignorance of mankind ; that they are directly opposed to the never-changing law of our nature : that they have been and are the real source of vice, disunion and misery of every description ; that they are now the only real bar to the formation of a society of virtue, of intelligence, of charity in its most extended sense, and of sincerity and of kindness amongst the whole human family ; and that they can be no longer maintained except through the ignorance of the mass of the people, and the tyranny of the few over that mass."

Mr. Campbell has taken up the gauntlet, "relying upon the authority; reasonableness and excellency of the Christian religion." The controversy and its issue is looked to with much interest. Mr. Owen is an advocate of the Social System, as exemplified in the establishment at New Harmony, and Miss Frances Wright of whom our readers have heard, is one of his disciples or colleagues.

N. B.—The debate commenced in Cincinnati on the 13th ult. and terminated on Saturday, the 18th. Mr. Campbell was victorious.

Extempore Preaching.

By which is meant that method of preaching which excludes, not premeditation, study, arrangement, but only the *writing out* of whatever is spoken, was universal in the ministry of the gospel, from the apostles to the reformation. In no churches but the protestant episcopal of Great-Britain and America, has it, to this day, been generally abandoned. It is remarked by the author of the Memoir of Richmond, that "neither in the Roman, Lutheran, or Reformed church, neither in France, the Netherlands, Switzerland, or Germany, does the practice of written sermons generally prevail."—*Phil. Rec.*

The official estimate of Indians within the United States is 313,130; [Had an estimate been made a century ago how different would have been the result.]

Second Professorship.

We are authorised to add to the list already given, Mr. Henry Haverstick, of the Gettysburg Seminary, and, a gentleman of South Carolina, who will each pay 100 dollars to raise a fund, which will enable the Directors of the Seminary at Gettysburg, to call a second Professor.

MORTUARY.

To the list of faithful Servants of the Lord Jesus, who have been called from the field of labor, to enjoy that rest which remaineth for the people of God, it becomes our duty, to add the *Rev. J. P. Goertner*, late Pastor of the Evangelical Lutheran Church at Johnstown, New York. He was a man of piety, handsome talents, ardently attached to the doctrine and discipline of our Zion, and in the prime of life; his death is therefore a serious loss to our Church.

The Rev. T. Lape, in an address, upon the death of this excellent brother says to the people, who especially mourn the loss of their Pastor, "When he first came among you, this Congregation was literally a spiritual waste.—You were scattered like sheep without a shepherd; though in search of sweet pastures and living water, yet you had no one to conduct you thither, he by his indefatigable zeal, his amiable deportment and pious exhortations, became the humble instrument, under Providence, to collect you together, and bring you to the fold of the great Shepherd of souls. He organized a congregation among you, of strength sufficient to enable you to give him a call for life. He accepted of your call, and was solemnly installed as your Pastor. Your prospects were truly bright;—Your hopes for extending your former bounds were truly flattering. His friends as well as yours, rejoiced on beholding your promised condition:—The attention manifested to religion and the observance of the ordinances of God's house. But soon a cloud of disappointment, by degrees, began to lower:—your beloved pastor began to sink under the attack of a slow consumption, in consequence of which he was by a sense of duty towards himself, compelled to relinquish his charge over you, and in accordance with the advice of his physicians, to visit Europe for the improvement of his health. You, no doubt, remember that day when he delivered his farewell sermon:—You no doubt, remember that gloom which pervaded every bosom before he arose to address you for the last time.—These were the words of his text,—"Only let your conversation be as it becometh the gospel of Jesus Christ—that whether I come and see you or else be absent, I